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JAPANESE SUMMONS SPIRITS OF DEAD TO RECEIVE HOMAGE OF COMPATRIOTS

Souls of Heroes Called Upon to Assemble in Country-Protecting Temple.

STRANGE SCENE IN TOKIO

People Take Holiday and Rejoice While Ceremonies Are Held.

he lived his life in the mystic overworld of Eastern philosophy; he abandoned Occidentalism altogether and left to mourn him a Japanese wife and family. But I have wondered if he did not force his evolution in a measure, if such a thing can be done, and if he fs not now a stranger in a strange soul-world seeking vainly for his own. Does the influence of environment reach even into the Afterward? Will the soul of Lafcadio Hearn find that the souls of the little brown people of his adoption vibrate if rythm with his own or will he yearn upward and a way from earth life toward the nation's capital and the people are rejoicing in holiday throngs. No wonder the little Japanese soldiers fight to death. If there is a mind not Eastern which does not pause in uncomprehensible wonderment before this remarkable fact then that mind must be a composite of many lives which were not lived in a simple and unreverential belief in the Eternal Now; lives which understood and paid deep homage to the great Has Been and the greater is to Be. It is quite beyond me, I am most anwilling to admit, for by inheritance

unwilling to admit, for by inheritance is the narrowest and I am of the Occi-

unwilling to admit, for by inheritance is the narrowest and I am of the Occident and its most ungrateful impermanence. The general attitude of the foreigner in Japan toward this manifestation of a living belief in souls which die not nor ever leave their earth haunts seems to be one of half amused toleration such as we are prone to display toward the vagaries of an imaginative child, but this is only an unconscious expression of complete misapprehension which will probably voice itself in many printed interrogations anent Japanese simplicity and benightedness in the near future.

I, myself, am not so sure that this people of strange contradictions is not right in its attitude of reverence toward the great Present producing Past, and I have tried most earnestly to force my mind to even a shadowy comprehension of its strange principles, but, to follow their way of reasoning, I may be the originator of this impulse in my multiplied self and not until my next incarnation, or at my returning after that, will it free itself from formlessness and become existent as a definite thought and belief. Will I then be born an Oriental? It must be so, for that environment can overcome heredity is a fact, proven by many conspicuous exoriental? It must be so, for that environment can overcome heredity is a fact, proven by many conspicuous exceptions, around which the scientific doctrines of psychology have played hopelessly since the word evolution found a meaning. I must be born an Oriental or the Oriental faith in the everlasting earth power of individual souls must supplant in the western world the accepted belief in an end of human existence after three score years and ten. "Accepted belief" makes me pause to wonder. One writes it mechanically. It is merely a phrase, but in this connection it is full of meaning. The Japanese religion is not an accepted belief. It is an inherent belief which has belonged to indone of the prospective of the prospections of it which have been written a story of Genesis without recognizing a nacessity for a theory of conclusion, a great Occidental died the other day





Festive scenes around Country-Protecting-Temple, in Tokio, where souls of Japanese dead were summoned to assemble to seceive the homage of the people.

that serene spirituality, free from the trammels of the flesh, which is the goal of all Christian desire?
Lafcadio Hearn has declared himself

of all Christian desire?

Lafcadlo Hearn has declared himself a believer in Ancestar worship, is a simple rendering for allen understanding of the first principle of Shintolsm. He speaks of "an intimate sense of relation between the visible and "the invisible worlds which is the special religious characteristic of Japan among all civilized countries," and from this he adduces much strange fact concerning the posthumous honors which are constantly being conferred upon men of Japan who died without reaping the rewards of patriotic devotion. There is a general idea among foreigners that these posthumous honors are intended only as memorial ceremonies and to benefit the families of the dead, but this is by no means true. "To Japanese thought," says Lafcadio Hearn, "the dead are not loss real than the living. They take part in the daily life of the people, sharing the humblest sorrows, and the humblest Joys. They attend the family repasts, watch over the well being of the household, assist and rejoice in the prosperity of their descendants. They are present at the public pageants, at all the sacred festivals of Shinto, at the military games and at the entertahments especially provided for them, and they are universally thought of as finding pleasure in the offering made to them or the honors confered upon them."

There is an annual festival in Japan called the Bon Mastursl, which is a time

by travellers fortunate enough to have been in the country in mid-July. The curlous ancient cemeteries are hung full of lanterns and great fires are lighted overywhere. At the door of every dwell-ing a huge white lantern is hung that the wandering spirit may not go astray and before the liai, or sacred tablets of the dead in the family shrine, offerings of food are made and many mayers are

of the dead in the family shrine, offerings of food are made and many prayers are written on tiny slips of paper.

In many places in the interior, where old customs have not given way to new ideas, a strange, fantastic ceremony is performed which has been handed down to the people from time immemorial. It is called the Bon-odori and is a weird dance done by priestesses of the faith in the court of a Shinto temple in the middle of the last night of the three days' festival. For lack of space I may not describe it here, but that it is an invocation and an adoration as sincere as religious belief can be, one must believe, as one believes, by its very weirdness, that it is as id as the ancient faith it so fantastically celebrates.

Explanation of Ceremony.

this life which are worthy of a publirecognition are remembered in a wa recognition are remembered in a way best calculated to perpetuate their memories among a wider circle of people than their kinsmen and in this instance the commonvation of the dead and of their doings takes the form of having a Sarine or temple built in a public place where people go to pay homage to them or to get inspiration for a life like that which the enshrined spirit had led while in this world. Generally there is a periodical occasion fixed for paying homage to the spirit and such an occasion, which is usually an anniversary of the death, is called a "matsuri" or festival. Since the Mela cra, when the Emperor began to assume actual rule over the Empire and the new system of the Army and the Navy was established, a more concentrated form of preserving the memories of those who have fallen in battles for the Imperial cause came to be organized and the Shokonsha is the fruit thereof. Literally it menas tho temple or shrine where the spirits are invited or asked to come. The central shrine for such a purpose is located in Tökio with branches in all places where there are garrisons. The central temple in Tokio, which is known under special mamo of Yasu-kuni-jinji, or Country-Protecting-Temple, is supported out of the Imperial household funds and also by the War office.

The fundamental idea underlying the best calculated to perpetuate their memo this world. Generally there is a periodical occasion fixed for paying homage to the spirit and such an occasion, which is usually an anniversary of the death, is called a "matsuri" or festival. Since the Mela cra, when the Emperor began the Nela cra, when the Emperor began the Nela cra, when the Emperor began to the sasume actual rule over the Empire and the new system of the Army and the new system of the Country and their spirits are invoked to come. The central shrine for such a purpose is located in Tokio, which is known under special name of Yasau-kuni-jinji, or Country-Protecting—Temple, is supported out of the Imperial busiched funds and also by the War office.

The fundamental idea underlying the establishment of the temple is to perpetuate the memories of those who have sacrificed their lives for the cause of the country and their spirits are invoked to a place especially set aside for the purpose and regularly, once in a year, a festival is held in honor of the dead. Their spirits are asked to be present on that occasion, to receive the homage of the country and their spirits are invoked to the propose and regularly, once in a year, a festival is held in honor of the dead. Their spirits are asked to be present on that occasion, to receive the homage of the form of the dead. Their spirits are asked to be present on that occasion, to receive the homage of the form of the temple is to perpendicular the propose and regularly. Once in a year, a festival is held in honor of the dead. Their spirits are asked to be present on the form of the form of

The Emperor and the Empress have been The Emperor and the Empress have been pleased to give 3,000 Yen toward the expenses of the celebration and the Imperial sympathy so manifestly shown for the perpetuation of the memories of the noble dead is making a very strong impression upon the minds of the people and the love and respect the people of Japan entertain toward the reigning Sovereign is all the more strengthened, loyalty and patriotism will thus have a very powerful stimulus at this critical epoch of Japan's history." Visit to the Temple.

After acquiring this meager and un-mbellished information I went with my embellished information I went with my cament out to the great temple to see what might be seen and I was surprised to find that, far from being solemn and stately, as I had imagined it would be, the celebration was one of great festivity attended by all the small delights which go to make a holiday. Around the approach to the temple had sprung up a veritable Coney Island with all sorts of shows in full operation. Great overgrown wrestlers ran hither and yon with soft towels knotted about their long hair and light kimonos of the bath robe order their only raiment. Vendors of sweet things contested right of way through the dense throng with purveyors of small

GALLOWS READY.

Hansboro to Be Hung Next

Hansboro to Be Hung Next
Thursday.

(Special to The Times-Dispatch.)
WARMSPRINGS, VA., June 10.—The
gallows for the execution of William
Hansboro, the negro murderer of Mr.
James R. McKeen, on March 17th, has
been completed, and all is now ready for
the hanging, which will take place
next Thursday. The rope has been crdered and received from Philadelphia,
Pa. Hansboro is now in juli in Covington, Va., where he has been since his
conviction in Bath Circut Court. He is
not only comfined in a cell, but is bound
in chains, resulting from his attempt to
escape one day this week. The door to
his cell is locked by a combination and
in some way he managed to "work" the
same, and was in the hallway when dis-

Miss Emma Lee Priddy, of Ashland, is visiting Helen Chewning, near Auburn Mills, Lizzle Stark spent a few days dast week with the Misse Withhire, of Twin Hill.

J. T. Beale, of Scottsville, has opened a first class store at Hylas, and is doing a thriving business.

Most of the farmers of this section have Most of the farmers of this section have finished setting their tobacco crop. The corn of looking fairly well; wheat harvest with the farmers of crop.
Mr. John Holmun and family spent Sunday at Mr. Edwin Snead's.

Essex Affairs.

(Special to The Times-Dispatch.)
DUNNSVILLE, VA., June 7.—There was an entertainment at Cottage Park, the home of Mrs. L. M. Garnett, Monday evening, Mr. Seldon Warner, of William and Mary Coi-Seidon Warner, of William and Mary College; Mr. E. M. Ware, Jr., Mr. R. Booth Eubank, Mr. Catesby Ware, of Dunnsville, and Mr. John Ware, of Ware's Wharf, were among the gentlemen present.

Children's day services at Rappahannock Church were attended by the usual very large crowd. Mr. John J. Faulconer, Mr. R. C. Cridlips, Judge E. M. Ware and Mr. Georgi, R. Scott, were among the many present from Tappahannock.

It. Scott, were among the many present from Tappahannock.

The song service was fully equal to the reputation of the Rappahannock choir. Rev. Mr. Watsen, milister in charge, dollvered an address on missions.

The season here is all the farmer could ask.

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